

The Christian.

PUBLISHED MONTHLY,

By Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All questions and communications, business or otherwise, intended for publication, to be addressed:

"THE CHRISTIAN,"

P. O. Box 106,
St. John, N. B.

EDITOR:

DONALD CRAWFORD, . . . New Glasgow, P. E. I.

CO-EDITOR:

T. H. CAPP, St. John, N. B.

SAINT JOHN, N. B., OCTOBER, 1885.

TO OUR READERS.

This number closes the second volume of THE CHRISTIAN, and, judging from the past, it seems the determination of its friends to sustain it. For this we feel thankful to our Heavenly Father. The number of its subscribers this year is considerably over that of the last, and so is the number of its contributors, thus extending its circulation and giving greater variety to its contents. This is encouraging.

As those principally who are engaged in circulating, reading, and conducting THE CHRISTIAN claim not to be of those who draw back," but rather of those whose motto is *onward and upward*, may we not ask all not to desert it, but rather push it forward. Can we not all, with the Divine blessing, do more for it next year than we have this? Many wish THE CHRISTIAN were larger, or that it came oftener. None wish it more than the writer. But considerate and experienced persons know something of the difficulty of sustaining a new paper of moderate circulation, and would much prefer a monthly which clears its way, than a larger and more expensive paper which sinks money, then sinks itself—to the disappointment and mortification of its patrons.

A semi-monthly would be pleasanter to the reader, but it requires twice the money to publish it. Nearly every family can take the paper at 50 cents. And in the few cases where sickness and misfortunes prevent worthy persons from paying for it, it will be cheerfully sent to them gratis.

To all who have aided us in the past we wish to tender our hearty thanks, and we ask all friends to aid us in the future. We hope, through the mercy of Him whose cause we seek to advocate, to make THE CHRISTIAN better in the future than in the past. D. C.

EDITORIAL.

"In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you to myself that where I am there ye may be also. (John xiv. 2, 3.)

Jesus was now alone with the eleven disciples. After Judas had gone out to betray Him to the chief priests and to receive men and money for the purpose, Jesus said: "Now is the Son of Man glorified and God is glorified in Him." He told His disciples that He was going where they could not follow Him now. And, although Peter declared his readiness to die for Him, He told him that he

would that night deny Him thrice. Their disappointment and sorrow were two-fold. First, the kingdom they had expected was now lost to them. Zebedee's sons began to see their folly. It was all a failure. Again the society of Jesus was inexpressibly precious. The dangers of land and sea lost all their terrors when their Lord was nigh. The longer they witnessed His loveliness and power the harder it was to part. No friend could ever fill His place. "What will we do when He is gone?" was a dismal question which none of them could answer, and they began to wonder if He with all they had expected from Him was a failure.

Their trouble, though needless, excites the pity of Jesus and He speaks to them words of hope. Put the same confidence in me you put in God. I am not a man to fail or to deceive. You have lost hope of a worldly kingdom, but my dominions are not confined to this world. My Father's house is large and in it are many mansions. I go away not to forsake you but to prepare for you a house and then return and take you to myself, there to live in happiness forever.

Let us consider:

I. The Father's house with its many mansions.
II. That Jesus has gone to prepare a place for His redeemed.

III. His promise to come again and receive them to Himself.

I. The Father's house with its many mansions. Some suppose that the saints will inherit many mansions; that is, have a home in these different mansions and sing,

"When I can read my title clear
To mansions in the skies."

Others think that the different mansions are for separate classes of the redeemed, who will occupy higher or lower places according to their character and worth. "For one star different from another star in glory so also is the resurrection of the dead." But Jesus says nothing about different mansions for His people but of *one* place. Although there are many in His Father's house, He only speaks of one for them.

Every house is builded by some man, but He who built all things is God. God's house then is the universe, for He built it all. The earth is so small a part of God's house that were it blotted out it would be no more missed than a leaf from a forest or a grain of sand from the shore. How wise and gentle His rebuke to the disciples who prized so highly its glory and felt its loss so deeply!

While it is plain that the Father's house means the universe, the many mansions obviously mean the worlds that fill it. Of these worlds and their inhabitants we know but little, but certain rays from the sacred page fill us with adoring awe. "By Jesus were all things in heaven and earth created, visible and invisible, whether thrones or dominions, principalities or powers, all things were created by Him and for Him: and He is before all things and by Him all things consist." (Col. i. 16-17.) And while we may not now look into these mansions nor see that innumerable company of angels who inhabit them, we are glad to learn that they all belong to the Head of the Church and are forever pouring the revenues of glory into the riches of Christ.

Forever singing as they shine,
The Lord that made us is Divine.

II. Jesus has gone to prepare a place for His redeemed.

Although angels inhabit the many mansions in the universe, yet Jesus prepares a place for those He redeemed. He took the nature of man but not of angels. He came to man's abode but not to the abode of angels. He died for man and not for angels, and for man he prepares a place. The glory of that place eye hath not seen nor ear heard nor how Jesus prepares it. All we can know of that place and the way to it is by knowing Jesus, for He

is the way the truth and the life. He informs us that in the last judgment the King shall say to them on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," &c. If man by sin was separated from God and lost that kingdom, who so competent to prepare it again as the Son of God, who redeemed man and reconciled him to God by His own blood?

But Jesus going to prepare a place was with a view to His second coming and its grand purposes. For the joy set before Him He endured the cross and despised the shame, and with the same in view He prepares this place which leads.

III. To his promise to come again and receive them to himself.

This promise is glorious for many reasons. 1st. For its simplicity. He always speaks as God: "I will come and heal him;" "I will, be thou clean;" "I ascend to my Father and your Father, and now I will come again and receive you unto myself," &c. All his promises are free and clear and surrounded with glorious majesty. 2nd. From its import, receive you *unto myself*, &c. This implies that, though unconfined to space but filling all things, He has a set place or headquarters whence issue His power and word and glory, elsewhere called "the throne of His glory," and He comes to receive His people to this place—to *myself*, that *where I am there ye may be also*. It was not enough that His brethren should share, in common with angels, the stream of the river of God, but that they should be present with the Lord to behold and drink of it at its source. He asked His Father for this: "I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory," &c., John xvii., 24; and at different times declared, "Where I am there shall also my servant be." He will certainly come to make good all these great and precious promises by which we are made partakers of a divine nature. The hope of seeing and enjoying Him purifies the heart.

John was permitted to gaze on the throne and see two classes of worshippers of the Lamb, and also to see their respective places and hear their different songs. One class was made up of all the angels; they stood round about the throne, or, as we understand, in "the many mansions": their song was, "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God, forever and ever." None enquired whence they came or who they were, this being their native home. The other class was composed of a great multitude, which no man could number, of all nations and kindred, and tongues; they stood before the throne, and before the Lamb, clothed in white robes and palms in their hands; they were in full sight of His face, who sat upon the throne, or received by Jesus to *Himself*. Their song was, "Salvation to our God which sitteth upon the throne, and unto the Lamb." The elder asked John, "What are these which are arrayed in white robes? and whence came they?" and answers him, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God * * * and He that sitteth upon the throne shall dwell among them," &c., &c. Rev. vii.

This chapter describes what the fulfillment of Jesus' promise shall be, and the difference between the many mansions and the place he has gone to prepare, and of those who shall inhabit each.

God's redeeming love, its heights and depths, which far transcends the intelligence of angels and so eludes their grasp—and although they have gained new knowledge in beholding the "man of sorrows," and new joy when sinners repent, it is not till they come with him in countless millions when He descends to bring home His ransomed bride, and when they see Him and all the redeem-